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*Very Remarkable FACT more,*

Relating to the

C O N D U C T

OF THE

J E S U I T S, &c.

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By Mr. BOWER.

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L O N D O N :

Printed for and Sold by E. COMYNS, at the Royal Exchange; J. JACKSON, St. James's-Street, near the Palace; J. GRETTON, opposite to the Duke of Grafton's, in Old Bond-Street; and Z. STUART, in Pater-noster Row.

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M. DCC. LVIII.

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## ANSWERING FACTS

### Ons of galaxies

## CONDUCT

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## TEASER

By M. A. M. E. R.



M. DECAIIL



## Very Remarkable FACT more.

THE Powers of Darkness are at length dragged into Light; the Plot that has been hitherto looked upon by the Undiscerning as only *imaginary*, is found to be *real*; and the wicked Views of those who contrived it, and have carried it on, are, by a particular Providence, laid open to the World. For these happy Discoveries we are, next to Providence, indebted to Mr. *Arnold*, and to the worthy Divine, Author of the Piece

A that

that is just published \* ; to Mr. Arnold, who though well acquainted with the revengeful Spirit of Popery, has not suffered *the fearful Apprehensions of a Popish Storm* to prevail over his Love of Justice and Truth ; to the worthy Divine, who utterly unknown to me and all my Acquaintance, has not only encouraged his Friend to appear as an Evidence in the Cause of injured Innocence, but has jointly with him undertaken so just a Cause, unawed by the envenomed Pen of his Protestant Brother, the Tool and Accomplice of the *Jesuitical Crew*. To them therefore are due not my private Thanks only, which I now return most sincerely to both, but *the public Thanks of the Inhabitants of Great Britain in general*, which the Friend

\* *Some very Remarkable Facts, &c.*

and

and Ally of the avowed Enemies of Great Britain has had the Assurance to claim for seconding them in their wicked Attempts, and promoting their hellish Designs under Colour of Zeal for the Protestant Religion and the Good of his Country.

Having thus acknowledg'd, as in Gratitude bound, the Obligations I owe to my Two worthy Friends, I shall beg Leave to add to the many Instances, they have alleged of the Malice and Knavery of my Enemies, One Instance more unknown to them, but no less remarkable than any come to their Knowlege, and no less authentic.

The Reader must remember, that the following Article was published in Pages 81, 82, of a Pamphlet, intitled, *Bower and Tillmont compared*,

&c. I shall only add to what I have already said concerning this Woman (whom Mr. Bower will have Reason to be afraid of, upon this Occasion, though he has long ago been released from his Engagement to her), that, though she had no Child, the same Authority upon which I have related the above Particulars, assures me that she had two Nieces, a Circumstance which, however indifferent it may be thought by a common Reader, will be known to be of infinite Consequence by Mr. Bower, who must recollect (and if he doth not, others do), that while he frequented this Family, he expressed so much pious Care for the religious Welfare of the Two young Persons thus nearly related to his future Spouse, that he endeavoured to unsettle those Protestant Principles in which they had been educated, with the same Zeal, that he had displayed in

*in the Case of Mrs. Hoyles and her Husband.*

That Charge I answered in a Pamphlet, intitled, *Mr. Bower's Answer to a new Charge*, in the following Words, Page 8. *That I ever attempted, directly or indirectly, to unsettle the Protestant Principles of the Two young Ladies, is a malicious, wicked, and groundless Calumny, and what I am persuaded none of the Family will say.* But as the Calumny was and still is believed, not only by the Credulous and the Ill-natured, but by some well-meaning Persons, not able to persuade themselves that any Man, and much less a *Divine*, could be so wicked as to bring so heavy a Charge against one, and in such positive Terms, without being very well assured of its Truth, I am authorized to

to assure the Public, that the whole is a mere Invention ; that neither the young Ladies, nor any of the Family, ever said that I did, at any time, during my Acquaintance with them, endeavour directly or indirectly to alter or unsettle the Protestant Principles in which they were educated ; or that any Conversation was ever had between them and me, that had any Tendency to alter, change, or unsettle, those Protestant Principles ; but on the contrary, it tended to strengthen such Principles, and to create in them an Aversion to Popery.—I can further inform the Public, that before the Publication of the above defamatory Article, Application was made to the young Ladies and the Family by Sir *H. B.* in Person, with whom they were not before acquainted, to attest the Truth of the Facts contained in the said Article,

ticle, but that they refused so to do, and then declared to and assured him of the Falsity thereof.

And thus does the heavy Charge of endeavouring to unsettle the Protestant Principles of Two young Ladies, brought against me in the most positive Terms, prove in the End a malicious, wicked, and groundless Calumny, known to be so, before the Publication of the Libel, by the Person whose Authority is made use of to vouch and support it (A). The

(A) Sir H. B. finds that I am better informed than he imagined I was or ever should be; and therefore instead of contradicting me he will probably have Recourse to his *Florence Chest*, and fetch from thence a new Bundle of *Letters* and *Certificates* to divert the Attention of the Public from the Point in Dispute, viz. *Whether I am a Papist, a Jesuit, a Missionary in Disguise*, and have as such perverted, or (to speak in his Dialect) converted any Protestants to Popery by instilling into

same Gentleman, in the very remarkable Letter he wrote on occasion of  
the

into them the Principles of his Church and his own. I said, to his *Florence Chest*; for, if I am not misinformed, a *Florence Chest* was imported last Summer by the Jesuits, filled not with Flasks but *Certificates* to be retailed by the said Sir *H. B.* their prime Tool, to *J. D—s*, Clerk, his Protestant *Coadjutor*, and by him in so many *Eighteen-penny Libels* to the Public. Sir *H. B.* is grown old and infirm; has one Foot in the Grave and the other in Purgatory; begins to feel the Heat of that Fire; has some *little Affairs* to atone for, and has been persuaded by his Jesuit Confessor, that he can by no other Means redeem himself more effectually from those scorching Flames, than by serving the holy Society in the Quality of their *Cat's-paw*, and even degrading, in his old Age, the Gentleman into the libellous Scribbler. I can no otherwise account for his interesting himself so much in the Dispute between the Jesuits and me, if he does not begin to doat: But if he does, I do not; and therefore will take upon me to advise him to lock up the new Cargo of *Certificates* in his *Bureau*, if he has yet found the Key, with the Seven precious *Letters* to Father Sheldon, or to employ them for some better and more necessary Use, and allow me to profess undisturbed the Protestant Religion in  
a Pro-

the present Dispute between the Je-  
suits and me, speaks of his Conduct  
in

a Protestant Country, where he is suffered to pro-  
fess unmolested the Popish.

Far be it from me to condemn a Toleration; even with respect to the Roman Catholics themselves, though Rebels by Principle and Enemies to all Toleration. But when not content with the Liberty allowed them of publicly professing their own superstitious and idolatrous Religion, they presume by a monstrous Abuse of that Liberty to disturb others in the Profession of theirs; when improving the Liberty of professing into that of propagating their impious Doctrines, they yearly pervert many Hundreds (I am sure I speak within Compass) of his Majesty's Liege Subjects, and of his Friends and Friends to their Country make them Enemies to both; when by an Instance of Boldnes and Presumption, not known in this Country since the Reign of bloody Queen *Mary*, they take upon them to persecute, and no less openly and furiously than if Popery were the Religion established by Law in this Kingdom, all who have Resolution enough to renounce the Errors of their Church, or undertake to expose and confute them; when they thus, I say, abuse the Clemency of our mild Government, it is high

in that Affair in the following Words: *I can safely declare now, as I have often done, that my Conduct in regard to the Affair of Mr. Bower has been STRICTLY honest, and totally disinterested* \*. But whether *his Conduct in regard to the Affair of Mr. Bower has been consistent with or repugnant to the Laws of strict Honesty, Ho-*

Time for the Guardians of our Liberties ecclesiastic and civil to keep a watchful Eye over them, and make them sensible that they are *still* only tolerated here, and not *yet* Masters (however elated at present with their *Catholic League*) of this Protestant Nation.—It is a hard Case that in this Kingdom, reputed the chief Bulwark against Popery, a Protestant should with less Danger to himself embrace the Popish Religion than a Papist can the Protestant. And yet Experience teaches us that Matters are at this time brought to that pass, chiefly through the unrestrained Presumption and Boldness of those Intendiaries the Jesuits countenanced by a *Protestant Divine* and those of his Junto.

\* *Full Confutation, &c. P. 73.*

nour, and Justice, the World shall judge from what I have said, and from what the Reader will meet with in P. 25, of the Pamphlet, *Some very Remarkable Facts, &c. Ex uno disce omnes.*

As for those, who credited so black and groundless a Calumny, because they could not persuade themselves that a DIVINE could be so wicked as to bring so heavy a Charge against one and in such positive Terms (B), without

(B) Mr. Bower, says he, MUST RECOLLECT (AND IF HE DOT NOT, OTHERS DO), that while he frequented this Family, &c. he endeavoured to unsettle the Protestant Principles of the Two young Persons with the same Zeal that he displayed in the Case of Mrs. Hoyles and her Husband. That I displayed the same Zeal in the Case of Mrs. Hoyles and her Husband, as I did in that of the Two young Persons, &c. is strictly true; for she MUST RECOLLECT that on several Occasions I set out Popery even to her in such Colours as ought to have

out being very well assured of its Truth, they are, I hope, now convinced that one *Divine* could be, and has actually been, so wicked ; the same *Divine* who arraigned me of Murder, assuring the Public that he had *undoubted Evidence to prove it* \*, when he had no other Evidence to prove it but that of a bare hear-say Report ; and has been so wicked, as not only to bear false Witness himself against his Neighbour, but to tempt another to partake with him in his *Wickedness* †.

created in her the same Aversion to that Religion as it did in the Two young Persons and all that Family. But she is a *Catholic* under the Direction of the Jesuits, and thinks it meritorious to lie for the Good of the Church and the holy Society ; they are Protestants, and think it meritorious to speak the Truth, and confound Falshood and Calumny.

\* *Full Confutation, P. 43.*

† *See Some Remarkable Facts, &c, P. 43.*

Upon

Upon second Thoughts I resolved to leave the World to make what Observations they please on the Conduct of Mr. *D——s* in the present Affair; and have therefore suppressed that Part of this Pamphlet where I delivered mine, which has occasioned the Delay of its Publication for a few Days after it was advertised.

I beg Leave to insert a Fact here that will serve to confirm what Mr. *Kingley* told to Mr. *Arnold*, *viz.* that they had made me great Offers, and at the same time show how desirous they were of *stopping my Pen.*

As I behaved with great Civility to the Jesuits, to those especially whom I had known abroad, bearing no

no Ill-will to any of them, though I disliked their Religion and Principles, they in their Turn behaved no less civilly to me, and frequently tempted me with great Offers to return to the Church and the Order before I undertook the History of the Popes. But after the Publication of my Preface to that Work in 1747, they altered their Conduct, not one of them taking the least Notice of me when I happened to meet them; and from thence I concluded that at last they despaired of ever being able to regain me, and would attempt it no more. But contrary to my Expectation new Offers were made me in 1750, soon after the Publication of the second Volume of my History; and one of the Order, with whom I had been particularly acquainted, was chosen by the General to treat with me in his Name about my Return.

That

That Province my Friend undertook with great Joy, flattering himself that his Negotiation would be crowned with Success, and that he should have the Merit of reclaiming a Brother and saving his Soul. Full of this Hope he paid me a Visit early one Morning, and upon seeing me not a little surprized and discomposed when he entered my Room, he bid me be of good Cheer, for he was come to make me such Proposals in the General's Name as he was sure I should readily agree to, and desired I would appoint for that Purpose what Place I pleased, but a Place where neither of us was known, and we should meet with no Interruption. I told him that I guessed what Proposals he was charged with; that I was unalterably determined to hearken to none he could make me; that his having thus far executed his Commission would

justify

justify him in the Eyes of the General, and it was therefore in vain for him to give himself any farther Trouble. However as he conjured me by our former Friendship and the Obligations I owed to the Order at least to gratify him so far as to hear what he had to propose, I consented to it in the End ; and the Time and Place being by both agreed on, we met the very next Day.

As it is not necessary to descend to every Particular of this Interview I shall only take Notice of the Offers that were made me in the Name of the General. The first was to return to the Order, and in that case to have an unlimited Forgiveness of past Offences under the General's own Hand, with full Liberty to chuse what Province, College, Employment, I liked best, to quit them, if I repented my

Choice, and chuse anew: This Offer he urged with great Warmth and Zeal; but finding me inflexible and Proof against all his Remonstrances, he left me to the Admonitions of my own Conscience with respect to my Return to the Church and the Order, which, he said, he hoped would one Day prove more effectual than his. He then produced a Letter from the General all written, he said, with his own Hand, and gave it me to read. In that Letter my Friend was ordered, if he could not prevail upon me to accept the above Offers, to make me the following Proposel, *viz.* that I should proceed no further in my History, a Work that reflected so much Disgrace on the Society, and in that Case the General would engage in the Name of the whole Body and in the most solemn Manner to double his Ma-

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jesty's

jefty's Bounty to me during my Life, that is, to give me as much, and indemnify me if by ceasing to write I should forfeit that Bounty. Such a Proposal, he said, I could not reject, whether I was or was not sincere in the Profession of the Protestant Religion, which he left to the Searcher of Hearts. If I was sincere I could not therefore, he said, think myself bound in Conscience to write against the Religion I had left: If I was not sincere, I could not but know that I should be answerable at the last Day for all the Mischief such a Work might produce, by perverting Catholics, or hindering Protestants from being converted. It is not easy to conceive the Surprize he expressed at my rejecting this with the same Resolution and Steadiness I had done the former Propofal; and he would not acquiesce in my Answer, but insisted

sisted on my first advising with a Person of Distinction, whom he named, and whose Friendship for me, which he said I had great Reason to boast of, would make him judge better for me than I seemed capable of judging for myself. I readily complied with his Request; and finding that honourable Person entirely approved of what I had done (and I never doubted but he would) I acquainted the Jesuit with it the very next Day, who upon hearing it, *I now despair*, he said, *of Success, but assure yourself you will repent it, you will repent it*; and bursting into Tears that prevented him from uttering a single Word more, he left me. Those Tears flowed, I thought, purely from his Friendship and Zeal for my Welfare; but the honourable Person mentioned above looked upon them as Prognostics of some Mischief the Jesuits were hatching against me,

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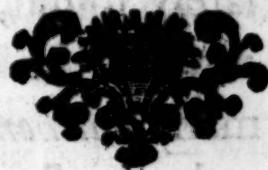
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bid

bid me be upon my Guard, and when the present Persecution broke out he put me in mind of what he told me at that Time. My Wife, who saw the Jesuit as he came up to my Room, and was informed by me who he was, and upon what Errand he came, would have persuaded me not to keep the Appointment, sate in great Terrors the whole Time I was absent, and when upon my Return I told her in Confidence of the Offer that was made me, she rejected it with Scorn, saying, *I had rather work for my Bread than ride in my Coach, and see you a Pensioner of the Pope or the Jesuits.* This is Matter of Fact; and it is of little or no Importance whether my Enemies believe or disbelieve it, as it has been owned by the Jesuits themselves, that *they made me great Offers, that they had taken every Measure to regain me, and that they would have been*

been glad to *stop my Pen* at the Expence of my Health, and even of my Life \*. And indeed had they not owned as much themselves, I should never have troubled the Public with the present Relation.

\* *Remarkable Facts*, P. 15, 16,



## POSTSCRIPT.

**M**R. Bower's Compliments to Sir H. B. with many Thanks for the kind Message he has been so good to send him, *viz.* that *we* (meaning the Jesuits, *J. D.* their Tool, and himself) *know where he threw his Portmanteau down the Area Two and Thir-ty Years ago, being in a great Hurry to get off.* This Portmanteau has, it seems, been lately found, and what has been put into it the World will soon know, many *authentic Papers, Certificates, and Attestations, never before published,* being already adver-tised by the Author of the *Full Con-futation (C).* But a Man of Sir H. B's

TC) The consummate Effrontery of this Man! One would have thought that the *Author of the pretended*

B's *Superior Understanding* must be sensible, that unless there be found in it a Papal Bull dispensing with me

pretended *Full Confutation* would not have dared to shew his Face after the wicked Designs of the Jesuits, his intimate Connexions with them, and the infamous Means he has pursued, as their *Tool*, to carry their Designs into Execution were displayed to the Eyes of the whole World. But his Impudence keeps Pace with his *Villany*; and instead of acknowlegging his Guilt he flatters himself that by Means of *Papers, Certificates, Attestations, never before published*, he shall be able to divert the public from attending to *Facts*, that prove it beyond all Dispute, Facts attested, not by a *Hoyle*, by a *Gay*, by an *Edwards*, or any of the equivocating jesuited *Crew*, but by one whom this Man could not prevail on, with the whole Tribe of Jesuits at his Heels, to attest what he did not know to be true.—When he takes proper Notice of the contemptible railing Performance, as he styles, with an Assurance peculiar to himself, a Series of incontestable *Facts*, it will be incumbent upon him to produce the *undoubted Evidence* he boasts of to prove me guilty of *Murder*\*, a Crime he charges me with in as positive Terms as he did with endeavouring to unsettle the Protestant Principles of Two young Persons. †

\* *Full Confutation*, P. 43.

for

for wearing the Mask of a Protestant, in order to strike some effectual Blow, such a Bull as his Holiness formerly granted to *Thomas Heath* and *Faithful Cummins*, all other Papers will be of no more Service to the present Affair than Mrs. Arnold's Letters to her Brother †. no more than if the Portmanteau had been found in the Ruins of *Herculaneum*. I am however obliged to Sir *H. B.* for giving me a Portmanteau to throw away, for I had none till he was so generous as to give me one. But if he believes it to be mine, will his Jesuit Confessor absolve him before he restores it?

As the Jesuits have had Time enough to agree about the *Contents of the Twelve Letters* or more that

† See *Some Remarkable Facts*, P. 13.

*Father*

Father Carteret told to several of his Acquaintance he had received from me, those Letters, I suppose, will be produced among the authentic Papers with which I am threatened. If they are not now made public after I have challenged those good Fathers in no fewer than Four different Places of my Reply to produce them, I shall take the Liberty to proclaim the said Father Carteret, many Years domestic Chaplain to Sir H. B. and late Provincial of the Jesuits, a notorious Liar to the whole World, and to brand with the same Name of Ignominy his Protestant Panegyrist for assuring us, that Mr. Carteret was a Man of an irreproachable private Character (D).

And (D) The Jesuits have obliged this poor Protestant Drudge of theirs to tack a Panegyric to the Name of every Papist he has Occasion to mention,

And now I have done with thee, illustrious Champion of the *Holy Society*,

tion. Thus Sir H. B. is a Man in whose Character *Envy* itself can discover no Flaw; W: Sb-d-n Esq; is a Man of a most amiable Character; Gay, many Years Footman to the Provincials of the Jesuits, is a *worthy Man*; Edwards, Snuff-Merchant, whom he dignifies with the Title of Tobacconist, is a *very worthy Man*; Horne the Surgeon, is a *most worthy Man*; and the *eminently good Mrs. Hoyle* is of all Worthies *by far the most worthy*. What a holy Religion is the Catholic! All who profess it are eminently good; and all who forsake it eminently wicked. It was, no Doubt, for the Sake of this Inference, that the Jesuits required their Protestant Tool to bestow the highest Encomiums on every Papist he happens to name. But they, who have perused Mr. Arnold's *Motives, &c.* will, I believe, draw from them a very different Inference, and a very true one, *viz. that Popery is still the same uncharitable, vindictive, persecuting, blood-thirsty Religion, that it formerly was*. Surely Providence has raised this Man to open the Eyes of the Nation, and revive in us the Aversion our Forefathers bore to every thing that favoured of Popery, in Opposition to J. D——'s striving to reconcile us to the

ciety, sagacious Discoverer of Impostors and Hypocrites, and shall take my Leave of thee with the Words of *Hamlet* to *Polonius*,

22. 9:49

*Thou wretched, rash, intruding Fool,*  
*farewell,*

the worst of Religions, by representing to us as the best of Men, as Men of *irreproachable Characters*, all who profess it, the Provincial of the Jesuits not excepted.

*F I N I S.*

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